

BLUE GRASS BLADE

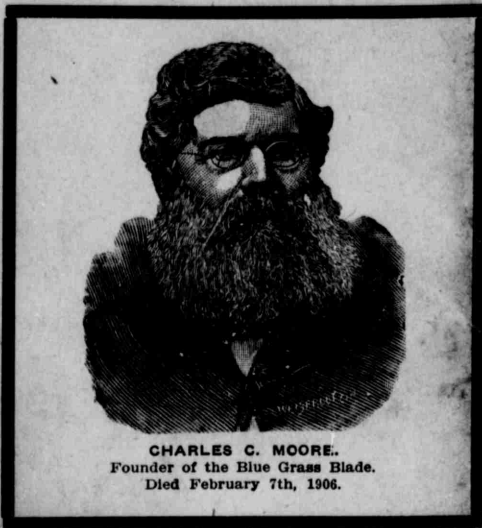
A. T. Parker
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WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

VOLUME XV. NUMBER 5

LEXINGTON, KENTUCKY, SUNDAY, MAY 6, 1906

PUBLISHED WEEKLY, \$1.00 A YEAR IN ADVANCE



CHARLES C. MOORE.
Founder of the Blue Grass Blade.
Died February 7th, 1906.

JAMES E. HUGHES - Editor and Publisher
TERMS OF SUBSCRIPTION

One issue for one year \$1.00 in advance. In clubs of Five NEW subscribers, 50 cents each.

Terms.—\$1.00 per year in advance; foreign subscription \$1.50 per year.

Five new subscribers sent for one year for \$2.50.

Send your subscription by registered letter, post office or express money order, New York draft, and if personal checks are sent add collection charges as local banks charge for collecting same.

Make all money orders, drafts checks, etc., payable to James E. Hughes, Lexington, Ky.

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The address slip on the paper will show expiration of subscription, and serve as a receipt as the date changes as soon as the subscriber pays.

Subscriptions to the Blade are not discontinued at expiration unless so ordered by the subscriber. The courts invariably hold a subscriber responsible to the publisher for the subscription price of all papers received until the paper is paid for in full and up to date and ordered discontinued.

Office of Publication is located at 153 W. Short St., Lexington, Kentucky.

Entered at the post office at Lexington, Kentucky, as Second Class Mail Matter.

Address all communication to Blue Grass Blade, P. O. Box 393, Lexington, Kentucky.

EDITORIAL

Get busy and do something.

Don't wait for opportunity; the time to begin is now.

The agitator is not necessarily a public enemy for it is only from agitation that human progress has been possible.

Too many Christians are short on Charity and long on prayers while the religious brand of the milk of human kindness sours awful easy.

When a man of mediocre mind is seized with a fervent desire to "know God" he joins church, gets religion, and he is ready to begin a persecution of those who entertain different opinions.

In an unpublished communication to the Blade, Freethinkers are referred to as a "gang of chronic kickers." We do not object to the epithet. There is pressing need for some good, lusty kickers with No. 10 copper toed toes.

While men may differ as to what should be destroyed and what should be preserved, all will readily concede that what is notoriously untrue should be waged unrelentless war upon. This being true we should not hesitate to assail the fabled falsehoods of religion.

Could the Christian world inaugurate its belated age of faith, every spark of sentiment would perish in the pitiless atmosphere that would follow. The word "DUTY" would disappear from human vocabulary. Modern religionists are for ever mistaking shadow for substance, the accidental for the essential, the fanciful, the artificial for the real. Freedom of thought has ever been the great, pulsing heart of the body social, the very dynamics of civilization. Destroy it and the power that leads men upward and onward is annulled and the race falls back into primordial savagery.

The world is growing better, but it will never be counted a success until we have more men who are not constant reminder of a monkey ancestry. We want men who scorn the pusillanimity of the policy player. We want men, who, Caesar-like, dare tell greybeards the truth though it cost them a crown.

DR. WILSON'S ROME BOOK.

Many subscribers are getting impatient for the Rome Book and are writing about it in every mail. We are glad to announce that the book has been printed and is now in the hands of the binders. At a fair estimate it should be ready for mailing in ten days and we shall lose no time in getting it out. The delay has been caused by the fact that the book has been made considerably larger than was originally intended.

Modern Christianity is rapidly becoming so matter of fact that its adherents practically demand a written covenant with God before they will condescend to worship him. They want to be assured in advance of a handsome dividend in the hereafter upon their prayerful investments made in this world. To make God acceptable thousands of professing Christians require that he receive the personal endorsement of a particular preacher. It would take a mighty sharp frost to kill off the germs of original sin that has taken root in such hearts of stone and flint. Yet this is modern Christianity. Steeped in such rank idolatry is it any wonder that the land is filled with Freethinkers.

Reader! The Blade needs your help. Current events have demonstrated that you cannot snub an earthquake nor induce an active buzz-saw to wait for an introduction. Bills for running expenses must be met and promptly paid. These will not wait upon our convenience. If only twenty-five per cent of our delinquents would pay up we could be placed on Easy Street. These are facts and facts are said to be stubborn things. Many of our subscribers write complimentary of the present appearance of the Blade and wish it unbounded success and prosperity. To keep the Blade up to its present standard of excellence requires time, labor and money. With over \$2,000 worth of subscriptions in arrears it is hard to make both ends meet, but with your help we will do it.

Happiness does not altogether depend upon ourselves. A great deal depends upon our surroundings. The extremely pious man, imagining his "soul" has been saved and is "happy" when surrounded by misery is a worthless wretch who has no sympathy with his race. The thinking man feels that there is something so darkly painful and so deeply wrong in Christian society that to reflect upon it casts a bitter in the brightest cup. The Bible does not remedy this. It cannot. The expensive organization of the church does not touch it. That religious enthusiasm so frequently called happiness is but a mental intoxication, an increase of which leads to insanity. The man with an empty pocket-book finds it exceedingly difficult to put a cheerful face on everything. Freethought insists, however, that to mean well and to do well is to deserve well.

DEATH COMES AGAIN.

It is with heartfelt regrets that the Blade is compelled to announce the recent death of Mrs. Charles C. Moore, Jr., the wife of the eldest son of our late esteemed editor. No sooner has the hand of death passed over one member of the family than it falls again, to take away a young and beautiful life. Death is sad at all times, sad even in old age, but sadder still, when as now, it lays its withering blight upon one who has not yet reached the summer of life. With her it was yet spring for the meridian had not been crossed.

The death of Mrs. Moore took place in Washington, Tuesday last, April 24th. It followed an operation for appendicitis at the Washington Memorial hospital. She was but 31 years of age and leaves a bereaved husband and son, Charles Chilton, aged eight years, to mourn her loss. Her remains were brought to Lexington and laid in the cemetery near those she loved and who loved her while living.

MOORE MEMORIAL PAMPHLET.

Although we have not yet received a sufficient number of subscriptions to even pay the cost of publishing the proposed memorial pamphlet to the late editor of our paper, Charles C. Moore, we are not deterred from our purpose. This week will see the memorial pamphlet in print, off the press and in the mails. We have striven to make it worthy of Mr. Moore in every way regardless of loss on the publication. No less than a thousand ought to be sold and distributed, aye, tens of thousands, for with the matter it contains it becomes an invaluable missionary document and should be widely read.

Those who have already subscribed for the memorial will receive their copies before the next issue of the Blade is out. Those who have not subscribed should do so at once. The memorial costs only 15 cents per copy or 10 copies for \$1.00. We are prepared to fill any order on demand.

HENRY DEMAREST LLOYD.

Students of sociology will find much of interest in the new work of Henry Demarest Lloyd, recently published from his pen and brain, "Man, the Social Creator" which in a sense is a summary of the labors he performed during the later years of his life.

We believe it was Tolstoy, the Russian philosopher, who once said, that the social problem could be solved if five men, naming them, could get together and talk it out. Lloyd was one of the five. He was an ardent advocate of improvement in the social conditions of labor. He was born in New York City and although intended for the bar he was swept into journalism during the famous Tweed campaign and later became a financial writer of rare ability on the Chicago Tribune. It was he who wrote the first big and sensational expose of the Standard Oil Company, soon afterwards designated the "Giant Octopus" which appeared in the Atlantic Monthly. The company was surprised at the attack that it put a hired detective on his trail to learn, if he could, Mr. Lloyd's intentions. This fact might never have been made known but that the detective laughingly told Mr. Lloyd about it some years later.

When the seven men were tried in Chicago for implication in the dynamite outrages in the Haymarket riots in Chicago, Mr. Lloyd was drawn into the succeeding legal battle because he protested against the seven men being tried as one criminal. He became the sincere friend and champion of the laboring man and the rest of his life, thereafter, was devoted to constructive investigation and uplifting work. He traveled all over the world making personal investigations into the condition of labor. Out of this grew his previous literary efforts.

Lloyd died in 1903 after an arduous year in which he defended the anthracite coal miners and made an exhaustive analysis of the municipal ownership issues then pending in Chicago.

PARSONS AND POLITICIANS.

The enlightened governments of modern times, governments where the ruling power is vested in the people, have been due only to a ceaseless struggle against the encroachments and assumptions of the clergy. Wherever there has been experienced an ingestion of clerical influences in the functions that pertain to government, mischievous results have invariably ensued. Clerical interference with government has ever been a source of weakness, confusion and danger to a nation that has tolerated it and church rule has spelled ruin for every nation that has been unfortunate enough to be cursed with it.

Church members are complaining more or less, that our political relations towards the Filipinos savor too little of titular christianity. Do the complaining parties forget that for over three centuries the entire Philippine Islands were steeped in the doctrines of christianity? For three hundred years the real rulers of the Filipinos were the friars at the head of which sat an archbishop and what was the result? The friars were in absolute authority. The Spanish home government, the civil and military authorities in Manila, and elsewhere throughout the archipelago, were thwarted and handicapped at every turn by the arrogant and presumptuous churchmen. The trouble in Russia is the church; in China it is the church, and again in France the church is in armed conflict with the civil authorities. In every instance it is the Christian church.

The bloodshed that is reeking throughout the Russian empire today, the revolt of political dependents, the thunders of a coming revolution, are, to a large extent, the direct results of a heartless and imbecile policy of its so-called holy synod. Has not the Russian church insisted that it is the chief duty of the Tsar, through his soldiery, to force its brand of saving grace upon inoffensive Jews? We can go a little further back and in England we find Thomas a' Becket, the then archbishop of Canterbury, making the audacious claim that churchmen were not amenable to the civil law and the reign of Henry II., was distracted and torn with religious dissension.

Now what is our government doing in regard to China? The Chinese are simply protesting against the audacious claims of Christian missionaries that they are superior to the civil authorities and presume that they, who are foreigners in China and to China, have a right to administer a law all of their own making. Have not the Chinese a right to protest? Would they be deserving of the slightest consideration by the other nations of the world if they did not protest? Is it not represented to the State Department at Washington that the recent riots and loss of life were due to the action of certain Catholic missionaries who assumed both civil and judicial functions not permitted to the church under existing treaties? This being the case can any blame attach to the Chinese? It is of the utmost importance to the liberty of the Chinese and to American trade that China be made and kept intact, yet the death of two missionaries has furnished Emperor William with an excuse to seize a whole Chinese province.

If we would ascertain just what evil influences have been exercised upon nations and peoples by reason of the interference of the church with gov-

ernmental affairs we have only to listen to the general voice of history. Innumerable examples are furnished. Only two centuries ago the revocation of the edict of Nantes at the dictation of the Jesuit advisers, brought wholesale ruin upon France during the reign of Louis XIV. Their religious zeal drove out of that country into the arms of England and Holland many of the most skilled artisans, who were Protestants, such as silk weavers, clockmakers, printers, etc., who barely escaped with their families and the wrecks of fortunes made in trade. At the instigation of Christian churchmen, Ferdinand and Isabella christianized Spain and lit up the holy fires of the Inquisition. In this particular case the Moors, who held the enlightenment of the civilized world in their hands at that time, were driven pell mell out of the country. It was from these very Moors whom the world received the science and art of medicine, astronomy, algebra, and even the art of heating buildings. Under such a rule of the church the Spanish treasury could dole out money for the burning of heretics but not a sou markee for Columbus. So insufferable did the church become in France that its power has again been broken and its claims repudiated. France, the home of Diderot, Renan and of Lafayette, a nation that has been conspicuous in art, science and literature, has deliberately turned its back upon the presumptuous cleries and will no longer permit the education of their children to remain in the hands of those whom the nation has declared to be incompetent and pernicious.

For just an instant let us cast an eye upon our most prosperous Southern neighbor, the republic of Mexico. We find that she has advanced by leaps and bounds, taking giant strides in her progressive march, but it has been the direct result of the policy of Diaz who cried "Hands Off" to the clericals and has given the Mexican people a regime that has been pronounced anti-clerical.

Italy shook off the papal yoke in 1870 and she has showed not the slightest sign of governmental weakness since. Even China is moving in a similar direction for it is recorded that Tuan Su, the vice-minister of education in Peking, has had to demerity to declare that the Chinese classics, consisting of the four books and five bibles of Confucius, are valueless compared with a science primer, and he has suggested in a memorial to the "Son of Heaven and Brother of the Moon" that it would be better for the Chinaman to substitute the science primer for his religious books.

Thus the outlook for continued church control at home and missionary effort abroad is neither very bright or very encouraging. But the church will go on robbing confiding childhood of its pennies and struggling widows of their mites to keep up an army of luxurious idlers whose chief mission has been to breed distrust and mischief. There is a good, old maxim, not very much attended to but widely applicable, that "charity begins at home." As the roving eye of the missionary is to be deprecatd in view of accomplished results we need to attend to our wants before sending flannel vests and whiskey to the west coast of Africa.

CURE FOR INFIDELITY GIVEN

BY A LEXINGTON PREACHER

For the first time since his arrival in Lexington, now some months ago, we went to hear Dean W. T. Capers of the Episcopal church, preach his weekly sermon last Sunday morning. It was not altogether a waste of time for the sermon was one that could be described as being calculated to furnish thinking men and women with abundant material for thought and argument. We were convinced, however, that the Dean is not a brilliant man, even in the church, but he has the stamp of honesty and sincerity which is more than can be said of most orthodox preachers. Still the thought, and the argument as well for that matter, was that his sermon suggested an attempt at ornamentation rather than conviction, a lack of wholesome reasoning ability, and a fervent desire to grasp at any old straw that might be handy and convenient to bolster a weak and trembling faith.

Somewhat we felt that the sermon had been written, or selected, for our especial benefit and this made us all the more interested. At the very outset he told his hearers that he stood, full panoplied and invested, with a sure and certain cure for infidelity in his hands. Had this been really true and Dean Capers could have lived two or three centuries ago he would doubtless have been rewarded with sainthood and shrines built to his name and memory.

Of course, a great deal would have depended upon the value and potency of his specific. If he can succeed in destroying the bacilli of honest scepticism and prove the truth and power of his discovery, the church would immediately canonize him and the red hat of Cardinal Gibbons would dwindle and fade before his divine vestments.

Unfortunately for Dean Capers he was simply giving an old story in a new way. His remedy, or cure, for modern infidelity, he declared, lay in "The personal attractions of Jesus Christ," whatever they may be. For proof he conted himself with relying upon the scriptural story of the doubting Thomas, the demand made by him for substantial proofs, the readiness with which they were given to him, and his acceptance thereof. From this he

(Continued on page four, first column).